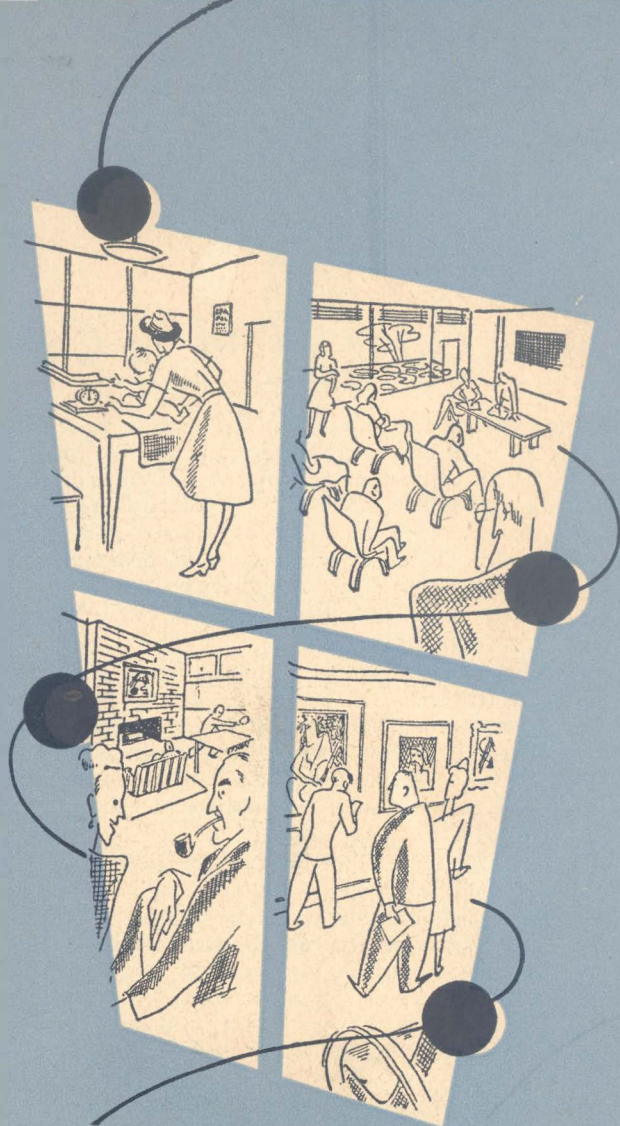


CANADIAN AFFAIRS

VOLUME 2 CANADIAN EDITION

NUMBER 17



COMMUNITY CENTRES

By FRED LASSERRE and GORDON LUNAN

From Gang Plank to Community

At first glance, community centres seem to be pretty far down on the priority list of the veteran overseas. Right now, his main interest is getting his feet onto a gang plank. When he disembarks in the land of milk and honey, there will be pleasant prospects of meeting his folks again, taking his thirty days' leave and getting a beer permit. Then he has to find a job and establish a home, and grapple with veteran preference, seniority rights and the housing shortage. So far it's his feet, his folks, his permit, his job. Where does the idea of *community* enter the picture?

We know what community spirit has meant in the army. Perhaps that's too high-falutin a term for describing the close comradeship among servicemen that was our finest experience of the war. Where and when will we know again the comfort of belonging to a group of men who were "brothers-in-arms"? How can we recapture in civilian life that fraternity which compensated for much of the monotony and discomfort of army life?

Our job then, is to find on Civvy Street an equivalent for that "great brotherhood of common purpose" which we are leaving behind us. In the service we needed no introduction to call a guy "Joe". We worked for the same firm, ate the same food, shared the same canteen. What will we have in common with Mr. J. Brown, our neighbour, who can't swap yarns about Ortona and the Falaise Gap? A division in action always had an objective, and every man in every company played his part. Can a community have a goal that can be shared by every citizen?

Well that's what this pamphlet is all about. A community centre can be described in terms of buildings, organizations or activities. At rock-bottom it's the people of our city or town, working together for a common purpose. And it's in working with the people of his community that the veteran can find the fraternity he knew overseas.



Community Centres

By FRED LASSEIRE
and GORDON LUNAN



CANADA'S national war memorial to her sons who fell in the fight against fascism will take the form of a beautified Ottawa. Plans are being prepared to make the Capitol City and its surroundings a brighter, better and cleaner place in which to live, work and play.

All over Canada, in city and village, people are already discussing what form their own local memorials will take . . . whether a traditional statue or cenotaph or what has come to be called a 'living' memorial—similar in inspiration to the plans for Ottawa.

Some idea of how Canadians are thinking on this subject was given in the results of a recent Gallup Poll. Nine out of every ten people questioned said that they favoured memorials in the form of playing grounds, clubs, hospitals and schools. Only one in ten wanted monuments. This breakdown follows very closely the preferences of other Common-

wealth countries. In Britain, 91% favoured living memorials; in Australia, 96%.

What does this overwhelming vote reveal? Perhaps the underlying ideas were best summed up by Ian Eisenhardt, National Director of Physical Fitness, when he said:

"By giving our communities facilities which will raise the cultural and health level of Canada, we shall be achieving something lasting—something, I believe, that would have the blessing of those who have died for Canada. I believe that I speak for many people when I say that the best memorials will be those that will allow for the growing up of a physically fit, mentally alert and spiritually disciplined generation."

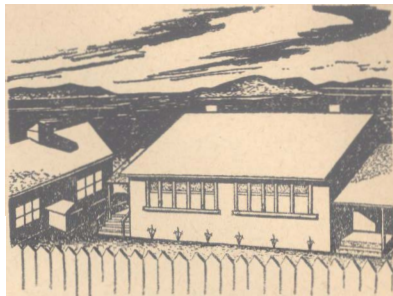
We can probably add that community memorials of this kind will also have the blessing of the men who come back. An American war correspondent, Jack Belton, has written: "What the soldier coming home misses more

than anything else is the community spirit of the battlefield. He no longer feels that he belongs to some great brotherhood motivated by a common purpose." Yet this community spirit, *esprit de corps*, unit loyalty—call it what you will—need not be lost. One way in which it can be put to work—for the veteran himself, for his children, for the community at large—is through *community centres*.

A well planned community centre can provide all the most important facilities that Canadians have said they want. It can provide space and impetus for sports and recreation—both indoors and out; for handicrafts, hobbies and artistic pursuits; for dances, dramatic shows, exhibitions and all kinds of social events.

A community centre can also provide many of the educational facilities that Canadians have asked for. It can provide them directly, through lectures, discussion groups and film showings; indirectly, through the education in good citizenship that is a natural product of people pooling their efforts for a common purpose.

A community centre cannot, of course, take the place of a hospital. But it can and most certainly should become an im-



Rural Community Centre at Lantzville, B.C., built around the School which, in the evenings, is used as a social and recreational centre by the grown-ups

portant factor in protecting the health of the community; and it may very likely contain a health centre and children's clinic.

Memorial Symbol

The memory of sacrifice can be kept alive by a symbolic sculpture, a tablet or an eternal flame in a place of honour in the Centre. (The community of Lachine, Que., which is planning a Memorial Community Hall, has decided on a bronze plaque bearing the names of local men and women who served in uniform.) A symbol of this kind will be seen daily by all who use the Centre as they go about building the better life for which our comrades gave *their* lives. The creation of this way of life will assure that their sacrifice was truly not in vain.

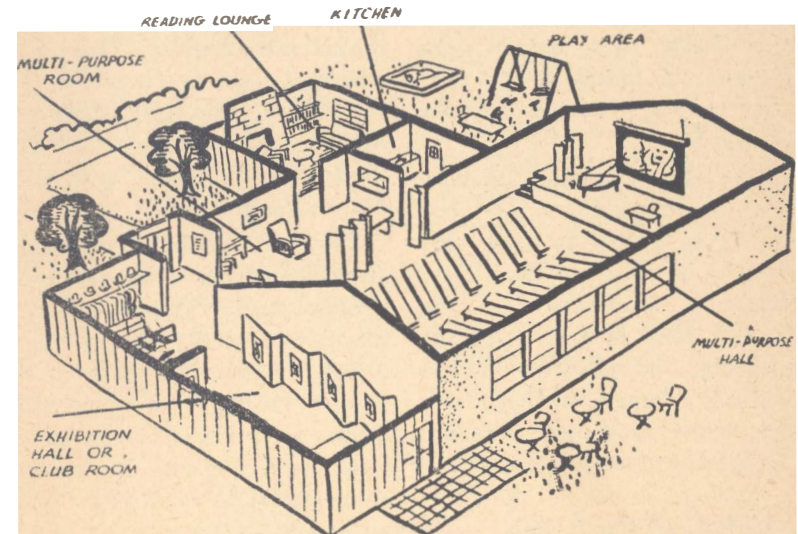
Community centres are not a new idea. We know they can be

created and that they can succeed in their aims, because several already exist in Canada. With the added interest and energy that will undoubtedly be aroused in communities whose memorial plans take this shape, and with the money that will be freely donated by their citizens, community centres can become an exciting reality for people all across Canada.

People, Not Buildings

One word of warning. Community centres must not turn out to be memorials first, centres

second. As Lionel Scott, Director of Wartime Housing's Tenant Relations, has pointed out, memorial centres can be good—but may be tragic. "According to the interests of those sponsoring this idea," he writes, "the resulting buildings may be anything from a super stage to a natatorium, from a gymnasium to a glorified orchestra pit. This is not a community centre. To build a real community centre we have first to recognize that a community is an aggregation of people, not of institutions or buildings."



Cut-away view of a Community Centre for a rural area or for a city neighborhood of from 3,000-5,000 people. Based on a design by Arnold Tocher and A. J. Donahue.

Communities on the March



Every age in history has had its form of community centre—from the Roman Coliseum and Forum to the church and village green; from barn raising and quilting bees to the corner pub. The camp fire and tribal feast gave primitive peoples the chance to get together, perform and tell tales. This was their leisure time and here in costumes, in dances and in physical prowess, native cultures flourished.

The earliest Canadian community centre on record was described by Jacques Cartier in 1535. He writes in detail about the dimensions and construction of the fifty-odd huts in the village of Hochelaga and tells how “in the middle is a large space without a floor, where they light their fire and live together in common”.

Centres of Many Kinds

Today community centres of many different kinds flourish. Those with the longest history in

modern times are the centres sponsored by a social agency or private philanthropic group, whose purpose is usually to provide centres of culture, education and recreation for under-privileged citizens. The main responsibility of organization falls to the sponsoring group, which may provide also the necessary premises. Dale Community Centre in Hamilton and the Iverley Community Centre in Montreal are examples of this kind of centre which have done fine and useful work.

The various Y organizations are well known. They have long rendered the service of community centres, especially for younger people. Where the community spirit is strong, such as in Notre Dame de Grace in Montreal or High Park, Toronto, Y activities come closest to involving all the citizens in the area.

At Arvida, Quebec, and in other ‘company’ towns, recreational centres are provided by the

companies for their employees. Many centres of this kind are well equipped and carry on excellent programs. But the extent to which they are true community centres is governed by the degree of control exercised by the people themselves.

Still another kind of community centre aims at satisfying only some of the community’s needs and does not attempt to provide everything the citizens may want. The Elsie Perrin Williams Memorial Centre in London, Ontario, is a well-known example. A combination library, art gallery and music centre, it has become the cultural heart of the whole London area.

Different national groups in Canada are also noteworthy organizers of community centres. The bonds of common origin and the desire to keep alive a special national culture as expressed in costume, in song and in dance, have drawn together Canadians of Ukrainian, Polish and other origins in their own community centres.

Good, But Not Enough

Yet, splendid though the achievements of all these different kinds of centre have been, they are not community centres in the

fullest sense of the phrase. Some are restricted to special groups. Others by their very nature can appeal to only a limited number of people in their neighbourhood. Still others are directed and guided from outside instead of from within the community itself. “Something is being done for us” is no match for “we are doing something for ourselves.”

Fortunately, there is a growing number of communities in the country which are doing this something for themselves. The young and old of rural Lantzville in British Columbia got together with hammer and saw and built their own centre. In Drumheller, Alberta, the local Rotarians set the pace for the citizens, turning out with pick and shovel to dig a swimming pool and wading pool. An Ontario community, with a population of 1,500, has a community centre with provision for indoor and outdoor rink, a playground and a ball park, and part of the creek has been dammed to make a swimming pool.

The City of Brantford is planning a Memorial Recreation Building. The community of Cherryville in British Columbia has hacked its Centre out of the bush, raising the necessary funds by socials and sales of work.

Wartime Housing's Experience

Some of the most valuable recent experience in community centres has been gained by the Crown Company, Wartime Housing Limited. This company has played midwife at the labour pains of more than thirty Centres used by its tenants. As a result of this work we now have some valuable *do's* and *don't's* for the future.

Wartime Housing realized that when people have been uprooted and transplanted into new and often bleak surroundings, they cannot be left stranded. Said the company's president Joe Piggott, "We have to provide them with educational, social and recreational facilities." Schools and Community Halls were the result.

Wartime Housing quickly found that there were three all-important ingredients of success in community centres.

Must Cater to All

First, they came to realize that a community of interest did not necessarily exist ready-made among a group of people suddenly thrown together. In the Hochelaga about which Jacques Cartier wrote, these natural bonds did exist, if only because of the need for mutual protection. They exist also in many of the other types of centres mentioned. But, in gen-

eral, communities of today are not divided along such simple lines. They include people of different tastes and income levels; varying backgrounds and religions. Since community centres are people first and buildings second, they must aim at serving the interests of all the people to be worthy of the name. "Non-party, non-sectarian, non-uplift clubs" is how an English writer has described them. This realization is ingredient number one.

Trained Counsellors Needed

Ingredient number two is the ability to bring together and focus all the varied needs of the community. Community organization is a new thing to many people. Not everyone has the talent, the experience or the perseverance that is needed. Wartime Housing found that, to get things going, specially trained people were needed. And so they provided counsellors to suggest activities in each community, give advice on organizational steps and generally iron out the kinks.

Community Councils

The counsellors were the experts, the trained advisors. But it was neither possible nor desirable for them to do all the work or undertake all the respon-

sibility, which properly belonged to the community members themselves. This brings us to ingredient number three—*community councils*. These were simply committees, made up of representatives of different groups and interests in the neighbourhood and of volunteer workers. They proved to be the best way to bring people together, to pool ideas and to give everyone the confidence of co-operative, democratic work.

The importance of thrashing out problems in a Council before taking on long-term commitments in a Community Centre have been emphasized by Murray G. Ross of the National Council of the YMCA. In a booklet "*Community Councils*" published by the Canadian Council of Education for Citizenship, he writes:

"Experience seems to suggest that the organization of a Community Council is a necessary prerequisite to the initiation of a Community Centre. The Council provides experience in working together and may provide a strong, well-knit organization which can carry the burden of operating a Community Centre."

"Yes, but Wartime Housing had a very special problem," someone may say. "They were dealing with brand new emergency communities, and anyway they're a dead pigeon by now.

What signs are there that community centre movement is on the march in the peace among established communities?"

The answer is to be found in the growing discontent on all sides with the present inadequate facilities for the use of our leisure time. The number of leisure activities open to the ordinary citizen is not nearly enough. A comparison of what men and women do in their leisure time with what they would like to do shows a wide discrepancy between fact and desire. In 1934 the National Recreation Association (U.S.A.) made a survey of the recreational activities of a typical cross-section of U.S. citizens. They found that the activities most in demand were those for which accommodation was limited or for which facilities were expensive. Activities such as tennis, boating, swimming, amateur dramatics or the playing of musical instruments cost money. The average individual obviously can't afford a tennis court, a beach, a stage, or even a trombone. Moreover, he can't play a set of tennis or a string quartet by himself.

In the old days, when life was a little more spacious, people were able to satisfy many of their leisure needs at home. Today, we consider ourselves lucky if we find

space enough in a small home or apartment for sleeping and eating.

The result is that more and more communities have been auditing their cultural and recreational books. On the debit side they find the problems of juvenile delinquency, family difficulties and warped and frustrated personalities—with their untold social and economic cost. On the credit side they find a gathering interest in the community approach to these problems—a growing willingness of different groups to get together to find a solution.

It is, therefore, not surprising to read that, in a recent survey, almost one out of every three Canadians questioned mentioned parks, playgrounds and community centres as among the most important postwar projects for Canada.

Thought into Action

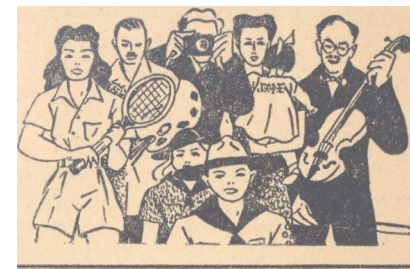
When a community reaches a certain stage of thinking it passes into the realm of action. Not everyone, of course, will simultaneously demand action. The lead will be taken by different groups and for different reasons. It may be the Home and School Association, alarmed over a wave of juvenile delinquency. It may

be a spontaneous meeting of parents goaded into action by an accident to a child in the streets. Whatever the reason, if it touches on the life and welfare of the whole community, it can draw together representatives of all the organizations in the neighbourhood into a community council.

In an established community, a council might consist of representatives from Y's and welfare agencies, churches and scout troops, women's clubs and Legion posts, discussion groups and stamp clubs, as well as a score of other outfits. The Community Council of Notre Dame de Grace, Montreal, includes no less than 45 different groups.

Community councils are of tremendous importance to the community centre movement. They are the logical way of bringing together all the voluntary groups, clubs and associations in a given neighbourhood, and of preparing a unified program of information, education and action. Experience shows that almost every Council's program begins or ends with the setting up of a community centre at the earliest possible time. A community centre is the most frequently expressed need by the organizations on the Council.

What's in it for the Community?



"The Community Centre is not intended to serve as a substitute for home, church and other traditional rallying-points of social life, nor is it intended to supersede cinemas, theatres and concert halls; but if it is so organized as to fit in with and supplement the facilities already available, it should be a potent factor in building up a live democratic community."

—Community Centres, British Ministry of Education, 1945.

A community centre, as the name implies, should be at the centre of the community—not its geographic centre but its social centre. It should be within easy walking distance of those who use it.

Curiously enough, a community centre does not need a special building. Wartime Housing found this out where living rooms were used. The village of Sangudo in Saskatchewan has achieved great results in a prairie district through good organization started by the

Home and School Association—but without a building.

Ideally, of course, a building should be found or built. And—ideally again—the location of the community centre can best be determined by town planning, so that the schools, playgrounds, shops and parks border the building on one side while the civic centre with offices, commercial buildings, traffic lanes and parking space border it on the other side.

No Barriers

In its openness of design and cheerfulness of appearance the community centre building should proclaim its function—a place free from special privilege, open to all and belonging to all.

Barriers should not exist—even in the form of distant wings designed for special purposes. Art must not set itself apart, nor must sport, nor any other activity. They all belong to each other and help each other.

All groups and interests in the community must have a voice in the lay-out and accommodation to be provided. It will be up to the Community Council to keep the Centre in balance with the needs and desires of the community.

The following accommodation will usually form the nucleus of a Centre:

Canteen: A clean, cheerful canteen that can provide refreshments and suppers is a must. Should beer and liquor be served? There is much controversy over this. It will be up to the people to decide whether they will forbid drinking—or whether they will make it a socially agreeable pastime, with due control over over-indulgent culprits.

Club rooms: Scouts, Guides and teen-agers form perhaps the largest group to use a Centre. Club rooms and a common room for dancing satisfy most of their needs. The club rooms, on alternate nights, also serve the adult groups for games, hobbies, forums and educational groups. A community centre should never be allowed to have a room which serves only one group once a week.

Leisure without a book or magazine handy is hardly conceivable. One room should be

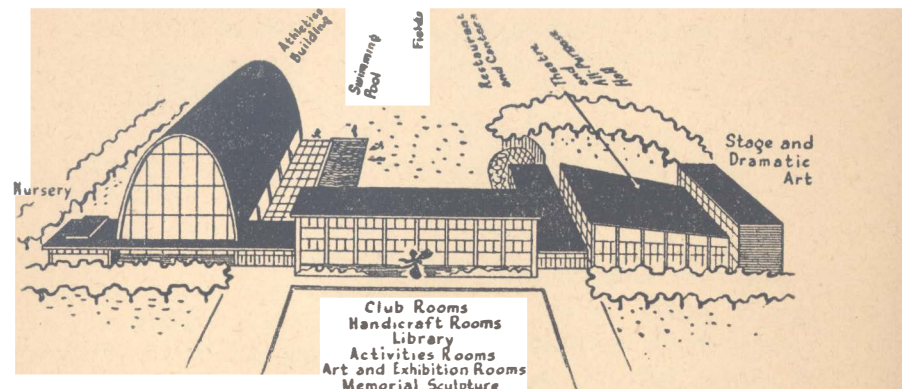
set aside as a library and reading lounge.

Sport facilities: No true community centre can afford to neglect sport and physical fitness. A gymnasium, swimming pool, outdoor playing fields and smaller sports rooms are the ultimate goal of the Centre. Often these facilities are already provided elsewhere, and it may be some time before they are brought together with the other leisure activities.

Art Centre: This should include art studios and space for sculpture, wood-carving and every kind of handicraft from needlework to puppets. There should be space for exhibitions so that even those who do not actively use the studios may be drawn into the work, to commend or criticize.

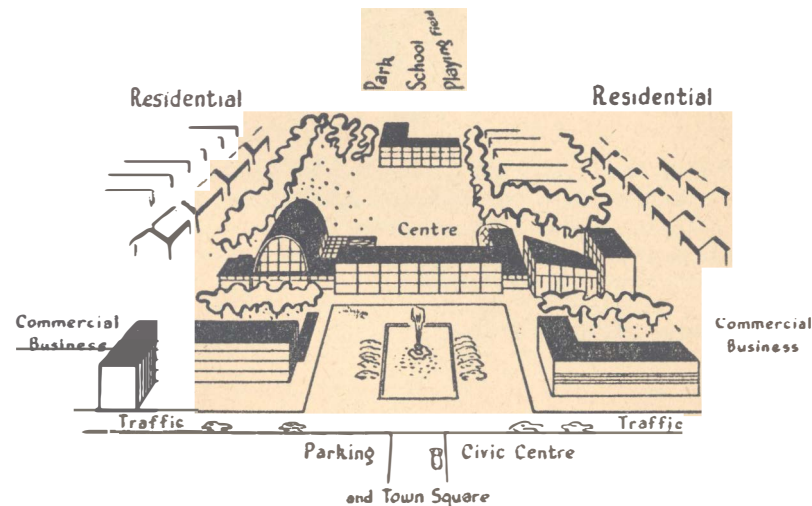
Hall: Of all the components of the Centre, the hall will be the most used by the greatest number. It will act as a theatre for films and stage productions, as lecture, concert, festival and dance hall. Here is the centre of the Centre where the community will laugh and weep, where it will listen and think, where it will test its moods and show its reactions.

Nursery: When mother and father want to enjoy the Centre, baby will be kept happy or asleep



ABOVE: A Community Centre, based on a design by Fred Lasserre, with accommodation for practically every cultural and recreational need in a large community. Bold in conception and scope by present day standards in Canada, such a Centre could nevertheless be built up by any large community willing to undertake the necessary spade work through a Community Council.

BELOW: The same Community Centre shown in its sensible relationship to other community facilities. This is a part of the wider job of city planning.



at the nursery. There may be a Parents' Club—for fathers as well as mothers.

Health Centre: Sometimes this is included, although it is better housed separately but close to the Community Centre. Health centres are more important than community centres. If the latter is built before the former, some form of clinic, including well-baby, pre-natal, T.B., dental and other preventive clinics, should certainly be provided. However, it must be stressed that all communities should have a small separate Health Centre.



THE AUTHORS: Fred Lasserre was graduated from the School of Architecture of the University of Toronto in 1934. He continued his architectural work in Zurich, Switzerland and in London, England. After war service with the Directorate of Works and Buildings at Naval Service Headquarters, he was appointed associate professor in the School of Architecture of McGill University.

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Community will Decide

The Centre may start with only an all-purpose hall, a hall with a flexible stage and screen, alcoves, movable partitions and all possible facilities for sub-dividing the space into smaller compartments for many different purposes. It may end up as a full-fledged centre buzzing with various activities all taking place in their properly allotted space. The problem is at all times a highly technical one—maximum use of minimum space. The advice of architects and of other trained experts will be needed. But the Centre must be “by the people . . . for the people”.

A National Investment



“All very well,” says the practical taxpayer. “Granted a Centre that will do all this for a community is a very fine thing . . . but where's the money to come from?”

Different communities have supplied many different answers to this question. The approach in any given place will be governed by a number of things—how ambitious the plans are, how much local interest there is, the number of existing fields, buildings and so on that can be taken over by the Centre. By no means least, it will depend on how many dollars' worth of sweat and toil the citizens themselves are willing to spend.

Community centres have been set up in Canada, particularly in rural areas, with practically no cash outlay at all. Still, no matter how satisfying such a feat may be, the average community won't be able to avoid some expense, both in initial cost and in maintenance.

One approach to the money question is outlined in the report of the Recreation Post-War Planning Committee of the City of Brantford:

“As in many communities the provision of recreation facilities is a governmental function, it is considered an essential municipal expense. On the grounds that the building is to be planned for use by all the citizens and taxpayers, and that they reap the benefits from the use of the building, many such projects are to be financed by the cities concerned . . .

“However, if the proposed Civic Recreation Building which this Committee recommend, is to be known as Brantford's Memorial to those who have died in Great War II, then the public will want to participate in its cost and a campaign to raise part of the necessary funds should be undertaken as early as possible.”

Where community centres are planned as memorials in this way, the financial problem should be slight. No one can deny that communities which are able to

pay for their Centres entirely by themselves will feel a strong pride of ownership. But there is another side to the question.

A National Network

Centres should not make the mistake of turning in on themselves and becoming smug in their own self-sufficiency. Rather they should think of themselves as links in a cultural network stretching across the nation. Centres can become stopping places for traveling exhibitions, concerts, stage and screen shows and lectures. They can provide the Government's health, welfare and cultural organizations with a show window and a platform. We already spend public money on cultural services such as the National Gallery, the National Film Board and the Canadian Broadcasting Corporation. A network of Community Centres would help bring their products to more and more people, open new fields of Canadian talent, and assure us of a better return on our investment. At the moment Canadians are deprived of the contributions many private cultural groups—orchestras, for instance—are anxious to make, only because such a network doesn't exist. Through community centres, we can find out how our neighbours a thou-

sand miles away live, work and play. In this way, new bonds of national unity can be tied.

A network of Centres which can achieve this for Canada represents a distinct national gain, and therefore, to some extent, a national responsibility. "Community Centres," Brooke Claxton, Minister of National Health and Welfare has said, "can make a major contribution to the development of creative expression in Canada."

Federal Standards?

Housing is a recognized interest of governments at all levels—municipal, provincial and federal. The National Housing Act of 1944 makes frequent reference to 'planned communities'. Community centres might well become the nerve centres for this planning. Just as the Housing Acts set up standards for room sizes and distances of houses from lot lines, so a federal agency might also establish guiding principles for community centres.

Many of the people who are closest to the community centre movement want to see the Government take a direct interest and responsibility in the work through a federal Ministry or Board, working, probably, in close co-operation with the provincial govern-

ments. Representatives from the National Arts Organizations last year asked Ottawa for \$25,000 to pay for a survey of Canadian needs and resources in the fields of recreation, art and culture and adult education. They felt that community centres should be entitled to building grants from a national fund of no less than ten million dollars.

An alternative suggestion is that the Government guarantee loans to Centres, similar to the loans made under the National Housing Acts. These loans would cover, say, 75% of the expected costs, and it would be up to the citizens themselves to ante up the balance of the money.

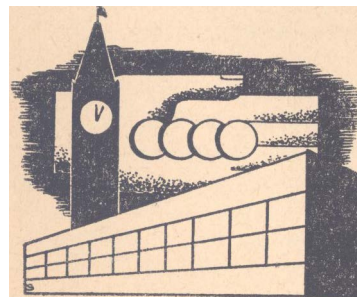
Would financial help of this kind kill the active interest of the citizens? Would it detract from the feeling that it was 'their Centre'? It is hard to see why it

should. By all indications, the people who take N.H.A. loans to build their homes love them no less than the fortunate few who can put cash on the line.

Lending money, important as it is, is not the only way in which governments can help. The need for trained counsellors who know the organizational ropes has already been stressed. We used them during the war, both in the services and on the home front. The Government could train many more for the peace and send them out wherever needed. Much research is still necessary to discover the best forms of management and building. This also could be undertaken as a public service.

The community centre movement has already got up a good head of steam on its own. Even without government help it is sure to keep rolling, because it is the means of getting so many things that Canadians are determined to have. With government help, however, it will have added pace and direction. It will show bigger results, and show them sooner, in healthier, happier children . . . in a richer, fuller life for all of us . . . in the kind of future we've been fighting for.

November 1st, 1945.



Questions for Discussion



Take a glance at the editorial on the front page. It slants this article for servicemen's discussion and shows the special interest that veterans have in the community. Make the discussion just as practical as the subject. A community centre is more than a good idea and it's not only confined to art exhibits or bowling alleys. It's the answer to some of the real needs facing the returning serviceman. Because it is planned and operated by all the people, the centre opens the door for the

veteran to a friendly and democratic community.

So begin by finding out what those needs are. What should a person do with his after-work hours? What community services can make family life richer for parents and children? How can community activity meet the danger of isolation that may face the unmarried veteran? Life in the services has shown how important some of these problems are and can give us some of the answers

ON YOUR OWN TIME

A look at 'off-duty' life may shed some light on our discussion. There were days in the service when "the creative use of leisure time" was no great problem. Between keeping the petrol stove from blowing up and trying to stay dry, we were pretty creative. Even our yen for the fine arts was satisfied—by judicious clippings. But we've all known the monotony of putting in time when conditions prevented organized recreation. Does anyone in the group think he could make better

use of his off-duty time? Why hasn't he done so? How many have used their leisure time with some definite purpose in view? Does there need to be a purpose or is spare time just buckshee? One author says that leisure "must be the gateway to a fuller, richer life". Is the use of leisure as important as that? Leisure hours will become part of our civilian schedule. Do you think our overseas experience will help us spend them wisely?

WHAT DID WE LEARN FROM SALLY ANN?

The Auxiliary Services made service life much more tolerable. We were always happier when there were organized facilities for recreation, sports or education. The hours we've spent at the Sally Ann and the Maple Leaf Club seem to show that we prefer spending our time in a group, rather than alone. How can we carry that co-operative living over into civilian life? Can veteran organizations serve as the substitute? Or will such a step tend to make us too "veteran

conscious"? What features of the army recreation program might a community adopt? Organized sports? Information rooms? Discussion groups? A wet canteen? An 'auxiliary service' officer?

What should a community provide for the welfare of its young people? What is the record of your own community in this matter? Do you know of any organizations that would support a movement for community youth services? Do you belong to one? Will you join one when you're home?

A COMMUNITY CENTRE IS THE ANSWER

Describe a centre (see pp.11 to 14) and emphasize that it is created by the effort and planning of the whole community, through its organizations and community council. What does the group think of this project? Does it

provide all the facilities they would like to have? Would they build it differently? What about some architectural features they've seen on the continent? How can veterans participate in getting a centre for their community?

LIVING WAR MEMORIALS

When war memorials were discussed in the House of Commons recently, the suggestion was made to erect memorials that would be useful as well as ornamental. As one member put it, there was a trend "to get away from the idea of erecting blocks of stone". Yet the memorials erected after the Great War have the deepest significance for us. Could the usual

function of a memorial be enlarged? We surely can remember our fallen in our actions as well as our thoughts. Should a war memorial include creative activity in its functions? Perhaps the solution lies in placing a symbolic sculpture within a community centre and dedicating the whole project as a war memorial. Would the group favour such a project?

What to Read . . .

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List of Community Centres and Other Community Projects Being Planned Throughout the Dominion—National Council of Physical Fitness, Ottawa, March 12, 1945.

Community Councils—Murray G. Ross, Canadian Council of Education for Citizenship, 166 Marlborough Ave., Ottawa. 10c.

Community Centres—John P. Kidd, Canadian Council of Education for Citizenship, Ottawa. 50c.

New Ways of Learning—J. R. Kidd, Canadian Council of Education for Citizenship, Ottawa. 10c.

Town Planning and Community Centres—Citizens' Forum Bulletin, Canadian Association for Adult Education, 198 College St., Toronto. March 27, 1945.

A Place to LIVE—Hazen Sise, Canadian Affairs, Vol. 2, No. 7, Canadian Information Service, Ottawa.

Town Planning and Architecture—Fred Lasserre, Canadian Legion Educational Services, 27 Goulburn Ave., Ottawa.

Middle City—Canadian Welfare Council, 245 Cooper St., Ottawa.

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Royal Architectural Institute of Canada—Competition for Plans for Community Centres and Sports Facilities, July, 1945.

Report of a Multiple Use Civic Recreation Building—Brantford Post-War Planning Committee, Brantford, Ont.

Food for Thought—issues of Nov., 1944, Jan., Feb., March, April and May, 1945. Canadian Association for Adult Education, Toronto.

Canadian Art—Oct.-Nov., 1944 (Community Art Centre Issue) Box 384, Ottawa. Also Vol. 1, Nos. 3 and 5; Vol. 2, No. 1.

. . . AND SEE

The City—a film comparing communities as they were built up a hundred years ago with modern planned communities.

Lessons in Living—showing a school in B.C. where the students receive training in community living.

After Work—a film on recreation.

Wartime Housing—showing the development of planned communities through the government housing scheme, Wartime Housing Limited.

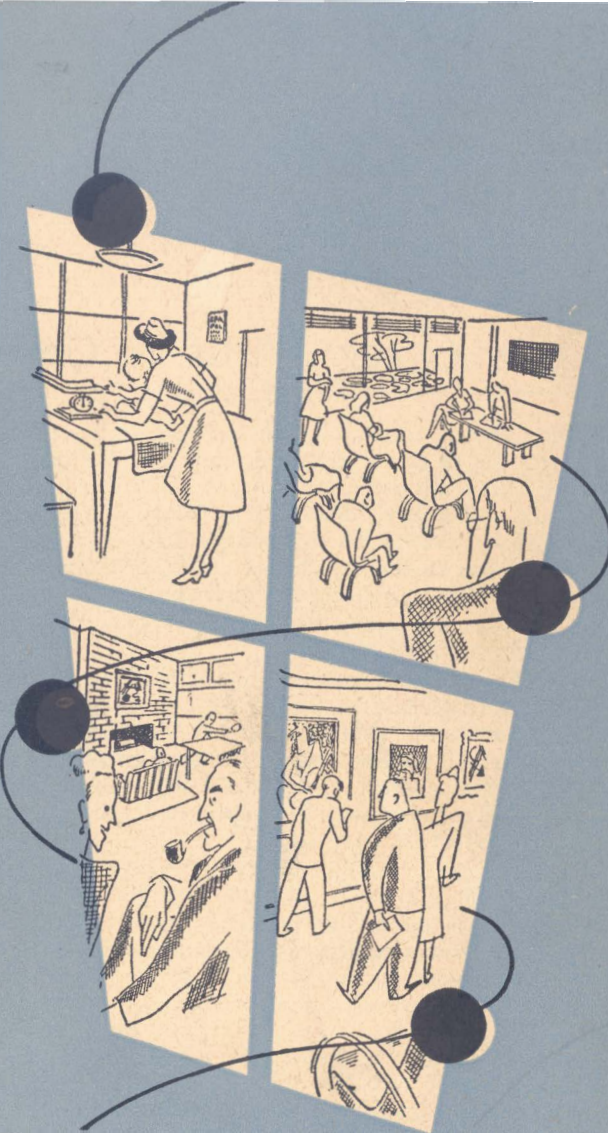
These films may be obtained from most film libraries, or from: National Film Board, Ottawa; National Film Society, 172 Wellington St., Ottawa.

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By FRED LASSERRE and GORDON LUNAN